



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

## MARYLAND.

Easton, May 24, 1833.

Dear Brother,—I received the package which you sent for our Sunday-school, which I believe as far as I understand, answers the wishes of our worthy sister Louisa Hambleton, who presides in the institution. Our little Sunday-school is prospering beyond our expectation, and promises to do well. Our friends here are beginning to take fresh courage, I think, and our prospects brighten. I have established two bible classes at Easton—one composed of young ladies and gentlemen—the other of children of both sexes. I promise myself much from these institutions. The word of God is the grand instrument of conversion, and when received in faith, is the power of God unto salvation. I hope I shall be able to send you some more interesting news ere long. Yours, &c.

C. W. JACOBS.

For the Methodist Protestant.

## PENNSYLVANIA.

Washington, May 22, 1833.

Dear Brother,—Our society in this place is prospering in the way to the Kingdom. I think we are in the best situation to improve in the knowledge and in the love of God. "Little and unknown," I am sorry that I have to remove from the brethren and sisters here, but God can, and I hope, will more than supply this little loss, and so long as the same spirit actuates them, "God will be their God." I believe not one of our members, as far as I can learn, but rejoices in the sacrifices they have made for principle, it is true we have not so many sermons, but we enjoy an abiding evidence that was done for His name's sake has its reward—and if the Lord is the God of the Church, he is also the God of the sincere worshipper, of whatsoever name he be called—and therefore we will rejoice in Him as the God of our salvation, and in Him will we trust, looking forward to the time when men shall be ashamed at the narrow hearted bigotry which blinded them, and caused them to say, "we forbade them, because they followed us not."

Yours, &amp;c.

JOHN L. SANDS.

For the Methodist Protestant.

## VIRGINIA.

Hampton, May 14, 1833.

Our sisters have organized a sewing society here called the Preachers' Aid Society, which promises great usefulness. We are, in a word, using every fair means to support the cause of Religious Liberty. Yours, &c.

JOHN S. WESTWOOD.

For the Methodist Protestant.

## NEW YORK.

Westford, May 9, 1833.

Dear Sir,—I snatch the present opportunity to inform you that this section of the work is suffering exceedingly for want of a general assortment of our valuable publications. I came to labour on this circuit in the place of brother Daniel Davis, last November, since that period I have taken into the church between thirty and forty members—the prospects are brightening daily in this village, (Westford,) we have great union with the Episcopal brethren, they have opened their meeting-house for me, and kindly offered me the privilege of appointing my meeting at the time most convenient for myself and the Protestant Church. The minister in charge is very friendly, calls on me at my house, and has invited me as a brother, to assist him in the pulpit. The materials of which the church is composed on this circuit are not like Pharaoh's lean kind, but may with propriety be compared to the sturdy oaks of Bashan. All that we want is ministerial talent and genuine piety, and the cause will prosper in spite of all opposition—hallelujah, the Lord God Omnipotent reigneth.

Yours, &amp;c. N. WATKINS.

For the Methodist Protestant.

## KENTUCKY.

Warren County, May 16, 1833.

Dear Brother,—Having been appointed President of the Tennessee Conference at its last session, and feeling deeply interested for the prosperity of our brethren in Arkansas, who are upwards of one hundred and fifty in number, besides 6 or 7 preachers, (only one of the latter ordained.) I have desired those brethren to appoint two camp meetings, including the two last Sabbaths in September, and if the Lord will I hope to attend.

At this season of the year the Mississippi swamps are almost impassable. In some places they are 50 miles wide. I have thought it advisable under these circumstances to travel through the other parts of the District, (i. e. Kentucky, Tennessee, and North Alabama,) in the spring, and early in the fall I can cross the bottom of the Mississippi, and after attending those meetings I shall have about 17 days to get to conference. I hope to be enabled to arrange matters so as to have such of the preachers as shall be prepared, ordained.

This is the third circuit I have travelled and preached through, besides attending the quarterly meetings. The two circuits in West Tennessee required an uncommon amount of labor not only as it respects long rides, but the water courses are full—the bottoms wide, and the mire very deep. There are but few bridges; of course it is necessary to wade in mud and water for miles together to get to the appointments. In addition, there are mosquitoes and buffalo knats by millions.

I sometimes think if these men have not the cause of God at heart, and the emancipation of the world, they are certainly enduring much to little purpose.

Bro. A. Biggs, who travels one of those circuits, ("Obyon,") from what I can learn, gets very little over his travelling expenses.

These brethren remind me of old General Marion of South Carolina, in our revolutionary struggle for independence. He ate roots, laid in the swamps, and could cheerfully endure privations of painful character, in prospect of planting the glorious tree of liberty in these United States. Some of our preachers, it appears to me, are of a similar cast. Nothing seems to discourage them.

It is true, however, that there are a few opponents who manifest a disposition to hedge up the way of our intrepid pioneers of Christian Liberty. These are entitled to, and have our pity—they would have us follow them in the train of tame submission and vassalage, but we "have not so learned Christ." Surely the time of this ignorance cannot long continue in this enlightened day and country.

I hope brother Stanley, who rides the Bolivar circuit will be provided for comfortably ere long. I have reason to hope this will be the fact, inasmuch as the people have considerable wealth in our church—in that section.

Our cause is progressing—upwards of 20 members have been added in those two circuits within a short period, and recent appearances justify the expectation of still greater increase. Our object is quality not quantity.

I hope you will excuse me when I give you my views. I am still of the same opinion that I have held for more than 30 years.

The doctrines preached by Methodists are evangelical and saving in their character wherever received in sincerity, and practised on in humility, faith and perseverance, because those doctrines are truly scriptural and divine. After labouring long to introduce the representative principle into the government of the Methodist Episcopal Church, and finding that many were disposed to cleave to ecclesiastical bondage—finding that many loved ministerial supremacy more than an equitable form of church government—and finding that those who had assumed the "Divine right" to "Lord it over God's heritage," and that there was no alternative but to form a new church for the accommodation of the sons and daughters of religious freedom—where the standard of christian liberty could be raised, and where they might enjoy their rights as "freed ones" and their privileges as christians—and live in the unity of the Spirit and in the bonds of peace; myself and others made our election in favor of the new, called the Methodist Protestant Church. The power of the keys has nothing to enlist our affections—like the tree of knowledge the power of the Bishops and other rulers in the M. E. Church is not to be approached or touched, for in the day it is touched, it is understood that the pains



and penalties will be administered by those in power. Nevertheless, we feel much concern for our M. E. brethren.

Bro. O. Potts is doing well in Kentucky, he is aided by brothers R. B. Coleman and I. D. Hines, the Lord is with them, 22 have been recently converted to God at two of their appointments.

Our quarterly meeting was most interesting—Bro. Samuel Cash ordained a Deacon by Bishop Asbury, has united with us. He is a man of high standing in the community. The society is composed of rising 60 members. This part of the country is well supplied with good roads; the people are kind and hospitable, and have wealth and liberality sufficient to make good members of any church. Many of the M. E. people are very friendly, and so are some of the preachers—at one of my recent appointments several of the preachers and members communed with us.

Yours, &c.

J. WALKER,  
President Tennessee Con. Dist.

For the Methodist Protestant.

KENTUCKY.

Madrid Bend, Hickman Co. April 27, 1833.

Dear Brother,—I have nothing special to write to you respecting our condition, only those of us who are reformers, are not only so in word, but I trust in deed and in truth. I have recently formed an acquaintance with a brother —, an old side travelling preacher, and I have communicated our sentiments to him, he seems perfectly friendly—and last Sabbath I was at an appointment of his, he very strongly pressed me to preach, I did so, and we had a very good meeting. Whilst I am writing on this subject, I feel concerned when I think how many of our brethren there are, who, if they knew our system, how gladly would they embrace it—yea, how soon would they shake off their fetters and emerge into mutual rights and equal privileges. The harvest is truly plenteous, but the laborers are few. Oh that God would raise up more laborers, men of energy, men of perseverance, to go forth like David against the Goliath of Ecclesiastical power, and to preach the acceptable year of the Lord, until all, all shall hear and know the joyful sound—Amen, and Amen.

Yours, &c. WILLIAM PATTERSON.

For the Methodist Protestant.

East Cambridge, May 25, 1833.

Dear Brother,—I feel it a duty to forward you the following extract from a letter recently received from Bro. William Jackson, Halifax, Nova Scotia, the whole or a part of which as you deem best, you are requested to publish in the Methodist Protestant. Our prospects in this district, though suffering much for the want of ministerial help, are on the whole rather encouraging; and the Macedonian cry is often uttered—men and brethren come over and help us, and I am led often to pray, O Lord open a door whereby thy servant may wholly devote himself to the service of our infant Zion.

THOMAS F. NORRIS, President  
of Massachusetts Annual Conference.

Halifax, Nova Scotia, May 14, 1833.

Dear Bro. Norris,—Never was the cooling water-brook more welcome to the way-worn traveller, than your kind and affectionate letter, (by Mr. Predham,) was to me and my dear flock;

but as I am at this time too weak to write long, I shall only observe, that although I have been here so many months, I have not received a single line from any of my brethren (except you) although I have written many times, neither should I have known that any of mine had been received, had I not have received my papers and first lot of books, which makes me think my letters are kept from me on purpose to prevent my holding correspondence with my brethren; in this I may be mistaken—but there is a mystery in it I cannot fathom; it may be they do not pay the postage to the lines, and if this is the case I am sure never to get them. The last time I wrote I sent Bro. Harrod \$20 for books and papers, by way of Alexandria, in care of James Vansant of Alexandria, by Captain Bears' brig Remittance; the receipt of which I enclosed in a letter by post to Bro. Harrod—he has sent my papers.

O my dear Brother, it would be impossible for me to tell you what the Lord has brought me through of late, I have had to contend with opposition and persecution from almost every quarter, and particularly from some of the Reverend gentlemen of this place, who after injuring us all they could from house to house, wrote against us and our meetings in the public papers; this was followed up next Sabbath by a band of profligate persecutors, about 50 in number, mostly disguised and well armed with bludgeons,—one very respectable gentleman received a dreadful black eye, and the person from whom we rented our room was shockingly bruised, and his face and eye fearfully lacerated!—many respectable ladies were shamefully assaulted; and not being willing to stop here, they endeavored to set the room on fire while about 500 people were wedged into it; but happily for us, the God whom we serve, caused it to be discovered directly as it began to burn, without the least alarm. We have been compelled in consequence to cease holding night meetings, which has for the present greatly checked the work: notwithstanding all, the good Lord blesses us, praise his name. We have now five classes, comprising 120 members, and we all seem bound together as the heart of one man—not one who has ever joined has left. We have commenced our meeting-house, and hope to have it covered by the last of June, and then intend to preach in it, as our congregation is so crowded as nearly to produce suffocation while preaching; and I am brought so low, that unless some one comes speedily to my help, in a few weeks more I shall have to lay down my charge with my body, and cease to work and live!

I have had the Society incorporated, and in such a manner are the deeds made out, that it must forever be governed by the constitution and discipline of the Methodist P. Church, as formed and adopted by the Convention, assembled in the City of Baltimore, St. John's Church, Liberty street, on the 2d day of November, 1830, &c. &c. and to be subject to the General and Annual Conferences, and have ranked myself as one of the ministers of that church. On Monday last, at a meeting of the qualified male members, it was 1st. Resolved, that the First Methodist Protestant Church, Halifax, N. S. do unite with the Massachusetts Conference. 2nd. that Bro. Jackson write to our President T. F. Norris, and request him to send us a preacher as soon as possible (without a family.) (Bro. J. further observes,) if you have not a preacher at present, do come yourself and help and save me; for unless I can have ministerial help I must

die very soon, as it matters not how sick I am, I am forced to be at every meeting, preaching, exhorting, leading and praying, beside visiting. Our love to the brethren—pray for us.

Yours, &c. WM. JACKSON.

For the Methodist Protestant.

LOWER CANADA.

Bolton Circuit, May 10, 1833.

Mr. Editor,—Although my name has never appeared in your useful columns as a writer, yet, having a few dollars to remit, perhaps it will not be uninteresting to your readers in the South to hear from us in the North.

I united myself with the Methodist Episcopal Church before I was twenty years of age, and lived in friendship with that body during fifteen years. About this time, our brethren in Canada were traded off, I know not how, to a sect of men from Europe, called Wesleyan Missionaries, who are unfit, in many respects, for laborers in our new country.

Notwithstanding, we got along without any material difficulty, until a young gentleman was appointed to the circuit who shewed us his power and authority with some severity. The first time he visited us, I gave up my appointment to him, he preached well, and returned with me to my house, and in conversation, observed, that he would not suffer any person to speak after him.

I replied, that I should have thought no harm in speaking after you to-day. He peremptorily replied, if you had, I should have stopped you! but will you stop me if I speak after you, he replied I will; this was a beginning. After this, he, in an abrupt manner, ordered me to hold my tongue in conference, and after repeating his injunctions a number of times, I took my seat.

For one whose locks had become grey in the cause of Christ, whose house has ever been a home for the weary traveller of every name and order, whose time, property, and talents have been devoted to the relieving of the distressed, succouring the poor, and for the support and spread of that "Gospel, which brought life and immortality to light," to be thus treated by a young stranger was more than I was prepared to bear. I had, at this time belonged to the society 24 years; I had been a leader more than 20 years, and had been suffered to speak in public about 12 years.

Not only this, there was a chapel erected on my farm at the expense of \$960—\$800 of which was credited to me. I had put this chapel into the hands of these Rev. gentlemen, and after this was told, "you are at your option, you will do nothing for the support of the gospel!" From this time, the societies went down.

About this period, the news of reform reached us, but, as we heard only one side, I was, in some degree, prejudiced against them, but when a man of honest appearance made us a visit, I could but treat him as a man and a christian.

He put into my hands the history of Reformers, the Constitution, together with other writings, to which I could not make much objection. I found how our brethren at the South had been treated, and was it a strange thing that we in the North should be treated in like manner?

As I was convinced that it was my duty to throw off the yoke, I, with most of my class, freed ourselves from their iron grasp, for which I feel thankful to this hour. The good Lord has smiled upon us; we have had a powerful reformation.



mation, and we live in unity and peace with each other. The brethren of other denominations show us great kindness, and see that our cause is just. The laity in the old church treat us as brethren, some of the preachers not excepted. Public opinion is in our favor. Our congregations are large and solemn; and if we continue humble and faithful, I believe the time is not far distant, when we shall have our brethren of other denominations enjoying the advantages of our government. Yours, &c.

ALEXANDER THOMSON,  
Superintendent.

For the Methodist Protestant.

GEORGIA.

Newton Circuit, May 13, 1833.

Mr. Editor,—Dear Sir, a few months since I received your excellent paper, and having examined it, so far as I am capable of judging, I think it a great auxiliary in our operations to spread Ecclesiastical knowledge, the rights of man, and spiritual light. It carries in its front that kind of religious equality and the Heaven-born principle of philanthropy, which greatly adorns, beautifies, and ennobles the moral powers of man. I greatly hope therefore, that it will be patronized by all the free-born sons and daughters of Columbus, particularly by those in the Methodist Protestant Church, for while we patronize that which is consonant with the oracles of God, and contend indefatigably for the faith which was once delivered unto the saints of the Most High, we may then expect that God will smile from the lofty heavens, and Divine light will be emitted from our spiritual Salem, while streams of unsullied consolation will be poured forth from the flaming throne of God into the hearts of all who thus act. As it relates to the prospects in this circuit, I cannot at this time say any thing of an extraordinary nature, but we have had some wonderful displays of the mighty power and goodness of God. Our number is gradually increasing. O may heaven grant that we may have or reap a wonderful spiritual harvest in the present year! The malevolent disposition of our opponents is more and more discovered day by day.

I pray most sincerely, that wherein they or their plan are wrong, that it may speedily fall to the ground, whilst the number of their graces may be gradually increased, and become brighter and brighter to the perfect day of the Lord Jesus Christ. I would say then to every Protestant Methodist, live holy and you shall then be happy comparatively speaking at least. O yes, I say your happiness, which has began to bud here, will bloom awhile, but will be perfected or consummated in heaven. We should remember, that if we are persecuted for righteousness that our reward will be great in heaven. I remember that the prophets were persecuted, but they are now reaping their reward at the right hand of the Majesty on high, where they breathe the pure air of heaven, and are employed in rising on the calm tide of unsullied glory and basking in the seas of delight. Therefore, I would say, as we have reformed in Ecclesiastical matters, let us hold fast to the same doctrines as formerly, but let us try to reform day by day in a spiritual point of view, and we need not fear what may be said of us, for God has promised to be our spiritual sun and shield, the Lord will give us grace and glory, and no good thing will he withhold from us if we walk uprightly—for blessed is the man that trusteth in

the Lord. Let us my beloved brethren keep the lamp of evangelical faith always trimmed, that it may burn, and the oil of the grace of God in our hearts, that we may be able to work out our salvation with a holy loving fear.

Yours, &c. BANISTER R. BRAY.

For the Methodist Protestant.

VERMONT.

Shelbourne Circuit, May 22, 1833.

Dear Brother,—You have been informed of the prosperity of this circuit last year, how that God has been gracious to us a people. I am happy to state that from present goodly appearances, I think if we are faithful, we shall witness this year also, some displays of the convincing, converting, and sanctifying power of the grace of God. Many of our brethren and sisters are awake to the subject of a continued reformation; they want their children, their relatives and neighbors converted, and the church built up on her most holy faith. We are beginning to look forward in prayer and faith to the Saviour, that our camp-meeting, which shortly commences in Sherlotte, may be acknowledged by the Head of the church in fulfilling the above desires of his people. Since our Annual Conference we have had some small additions to our numbers—this increase was in part to the class in Sherlotte, which has greatly encouraged them—three which left the M. E. Church, and immediately united with us from a conviction that we are right—the rest to one of the classes in Starksboro. I lately attended a quarterly meeting on Onion River Circuit, which indeed was a good time, particularly at the sacrament of the Lord's supper—a large number partook of the sacred emblem with streaming eyes, produced by the inward workings of the Holy Spirit—it was a time of love—Jesus was there, and I cannot easily forget with what a peculiar emphasis our aged President, (Justice Byington,) said "Glory to God, I am happy." Yes we were happy, and I think much good must be the result of that meeting. From what we have seen—from what we have heard and read, I think it plain the Lord is on our side. If, therefore, we would desire to see the waste places of Zion built, and our Jerusalem a praise in the earth, let us lift up our hands and our hearts in prayer. When praying hands hang down, then only can our cause languish. While so long as holy hands are lifted up with faith, and nothing doubting, our path like that of the just man will shine clearer and clearer, until the perfect day, when all the ends of the earth shall see the salvation of God. If our cause be misunderstood or misrepresented by some—if by others we are suspected of sinister views and wrong motives—if we are disappointed in some whom we expected to be our friends, but who have proved otherwise—under every circumstance, if prayer be our refuge and resource, and holiness our enjoyment, we may humbly, yet confidently hope, that all will work together for our good.

Yours, &c. W. GONNE,  
Assistant Minister.

He that has once felt the peace of God in the remission of sins, will hardly stop short, or make it a handle for sloth or licentiousness.—This would be as if a man was travelling to a certain country, and having by some means or other got a taste of its excellent fruits, should make it a pretence for going no further, or turning back again.

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—Your correspondent, "A Member of the Convention," appears again in your 18th No. He bandies the name of Mr. Hill with much freedom through four columns of your periodical; but the "errors" and arguments of Mr. Hill are treated with more "respect" than he could wish: the former are not specified, and the latter are not named, much less refuted. What have "beardless boys," "milk" and "noses" to do with the subject under investigation; namely, the composition of annual conferences? The history of the committee, their "designs" and "objects," "first and second," the "burning of cheeks with shame," "Slavery," "distillation of ardent spirits," representation of "children," finally, the "old conventional articles" follow, troop-like, and fill nearly two columns of the mis-named "Reply to brother Hill." Surely, sir, a motley gang of miscreant notions must swarm out from different parts of the United States, and flock to Baltimore to hive themselves in your periodical. Brush them out, brother Editor; but pray, when you dismiss another swarm, send them not on a circuit of the winds to cling to, and crawl about the name of "Mr. Hill." Visiting the sins of the fathers upon the children, was thought a severe trait in the old economy; but it is still more severe, yea, cruel, to send this gang of harpies round the world to roost on the name of a "veteran" brother. "Mr. Hill" is content to bear his own sins alone. Truly, your correspondent names the "interrogatories" of Mr. Hill; but, as if seized with a sudden panic, he cries for Hercules, alias "Bartimeus," with the first breath. "Bartimeus was chairman of the committee which reported the definition of an itinerant minister;" "he made the motion;" "his designs can be ascertained to a certainty;" this question ought to be put to him," &c. Wonderful indeed: your correspondent is careful to let the public know that "he had the honor to be one of that committee;" and that there was not one word said about compromise; and yet this mysterious definition of itinerant minister turns him dizzy, plunges him into a Syrtis, from which alone Bartimeus can relieve him. A few reflections will suffice for all this irrelevant parade. And first. Has your correspondent yet to learn that Methodist Protestants and members of our late convention yet live, who, much as they esteem Bartimeus and the committee which reported the original draft, are determined that neither he (if he would) nor they, shall furnish them with constitutional constructions which they deem erroneous! And secondly. That as in the convention there were men who dared to assail every feature of that original draft, which they disapproved, so there are still those who will oppose every construction of our constitution, which they consider erroneous, regardless of the authority whence it issues. Does your correspondent expect to intimidate a "veteran" by names and histories of committees, and thus to stifle investigation? "Mr. Hill" will bow to argument sanctioned by truth, and all other authority on this question he considers idle. After all, the "queries of Mr. Hill prove incontestibly the point intended by him, namely, the utter impossibility of passing through the convention, the article under consideration, without the definition of itinerant ministers, reported by the committee, to which the article was referred. See his reply in the



17th No. Your correspondent is fortunate in fathoming the "motives of majorities and minorities" in their vote relating to the word "properly," &c. And if his casuistical acumen in this matter be correct, the legislative legerdemain practised in that instance, merits the confusion and injury which threaten us from that quarter. Candor becomes all men, and especially christian brethren in a work of constitutional union, designed for the glory of God and the happiness of man. The brother's "peg" is a pretty little conceit, for which he should have full credit. But his attack upon the composition of annual conferences, upon the plan of the constitutional articles, is a Quixotic enterprize. And "Mr. Hill" knows not who will rejoice or weep with him, in the event of his triumph or overthrow. For one, he can only admire his heroism, without applauding his judgment. The "practice of the Virginia, Maryland, Ohio, and other annual conferences," forms no precedent for the North Carolina annual conferences; nor will she be fed like a young bird by any sister conference. This paragraph is not intended to reproach or praise the practice of any conference, but to let your correspondent know, that the Carolina conference is not in leading strings by any other. Your correspondent having failed to define, much less refute the "errors" of "Mr. Hill," Mr. Hill will give him a partial synopsis of his view; for a full one would be to reduce his communication within proper limits, by pruning out its verbose excrescences. 1st. He says, the "Delegates from the circuits are not called lay Delegates," "nor are they to represent the laity exclusively," &c. And that the "Brother from Baltimore believed a sufficient number of unstationed ministers would be elected among the lay Delegates," "and that since the convention he has seen this expectation realized pretty generally," &c. Our constitution says, the "ministers and laymen shall deliberate in one body, but if, upon the final passage of any question it be required by three members, the ministers and laymen shall vote separately; and the concurrence of a majority of both classes of representatives, shall be necessary to constitute a vote of the conference. A similar regulation shall be observed by the annual conferences." Your correspondent says, they, the "Delegates from circuits are not called lay delegates:" the constitution says, "the ministers and laymen shall vote separately;" he says, "they do not represent the laity exclusively;" the constitution says, "upon a division, &c. the ministry and laymen shall vote separately." I would ask your correspondent what are those amphibious local preacher lay delegates to do "upon a division of the question?" The ministry must vote together, and so must the laymen. Will these nondescripts hurdle with the ministry against their constituents? if so, what becomes of the equitable lay representation? or will they, like the friend going to fight, lay aside their coats, and say, lie there minister, until I undergo a lay metamorphosis, and I will take you up again?" Are these local minister lay delegates, birds, beasts, or bats? or are they a moral medley, in which the minister prevails out of conference, and the layman in it? If "Mr. Hill" mistake not, this absurdity clearly shews that a man may have the "honor" to be on committees, and much to do with "original drafts," and yet be sadly ignorant of our constitution. Again, he says, "such special rules and regulations as the peculiarities of the districts might require, for which no provision is made in the discipline we

all understood to relate exclusively to slavery and the distillation of ardent spirits." Is this probable? Is this possible? when the subject of slavery occasioned more animated debate than any other touched by the convention, and when a special statute on that subject is found in our constitution? Mr. Hill cannot forget this subject, when it had caused him and a co-delegate to leave the convention, to which they never had returned but for a motion to reconsider Mr. Hill's resolution on this very subject, which had been lost after long debating, but which was finally carried with an amendment offered by a brother from Philadelphia, which he received. Your readers will please excuse this little piece of egotick history respecting Mr. Hill's resolution. Let those who love it feed themselves with such self-exulting delicacy. And who, except your correspondent, heard of or dreamed of any formal arrangement in convention, for the "distillation of ardent spirits?" And yet "we all understood," &c. What is this? Mr. Hill will give it the mildest appellation truth will allow;—a mistake. He supposes a committee-man can make mistakes. Again, he saith, "some are of opinion, that if the general conference would make a rule obligating the circuits and stations to return, in all cases, at least one unstationed minister (surely your correspondent must be one of these) as one of their delegates where they are entitled to two; that this would satisfy," &c. And yet he tells us "the first and prominent object of the committee was to secure to the whole church an equitable representation, to be secured to them forever, in an article unrepealable, except by a general convention called for the special purpose." Ill fated committee! how frail are your objects, when one of your members so strongly hints the overthrow of them, and that too without the ceremony of a convention. Why not compel the itinerants to divide with the local ministers instead of the laymen, who, if Mr. Hill mistake not, are at best shorn closely enough in the ratio of representation. Again, according to your correspondent, "Mr. Hill stated that a resolution offered by a brother from Baltimore failed by reason of the opposition of another brother from Baltimore," &c. Mr. Hill's words are, "if my memory does not fail me, that resolution failed on a very different ground," &c. and that "a brother from Baltimore stated," &c. Mr. Hill loves his Baltimore brethren; but he cannot have them for eyes, and ears, constitution and comment: he esteems their good sense and good feeling, but hopes wisdom will not die with them. The remarks of the Baltimore brother respecting working for nothing and finding himself, may be more correctly remembered by your correspondent than by Mr. Hill: but of this he still doubts, although the difference in this case is unimportant in his estimation;—the expressions passed in a prompt debate; and he doubts whether the speaker himself remembers them more accurately than those who heard him. He was not however, the only speaker, by many; nor were his remarks more oracular than those of others. The speculations of your correspondent respecting vassalage and oppression, savor of the slang of old times: how often were we told you came voluntarily under our government, and you can voluntarily retire? But this, in Mr. Hill's estimation, is all irrelevant in the present investigation. Here Mr. Hill would be happy to close the catalogue of your correspondent's errors, but truth, and self-defence forbid. He now fixes upon a part of your cor-

respondent's publication, commencing with the words in the 9th line from the top, column 3d. page 149: "and for your further information, sir," &c. which, for many reasons, merits reprehension, beyond what it will receive at the hands of Mr. Hill. 1st. Because it is an officious intermeddling with domestic trouble, having a tendency to subserve party, and fan domestic strife. 2d. Because it is a virtual exposure of domestic matters, made public by your correspondent; without any probable tendency but to irritate feelings. 3d. Because brotherly love itself can see no friendly agency in this mode of interference by a member of the Maryland conference. (We are aware of interference on the part of the Maryland conference with a vastly delicate subject; yet what Carolina Methodist Protestant has interfered with this domestic management of the Maryland conference?) 4ly. and lastly, because the statement as a whole is sadly destitute of truth. Written documents establish this fact. The North Carolina annual conference appointments, published annually in your paper will shew, that from the time of our organization in this state, up to the Raleigh conference in 1832, Mr. Hill was president of the conference. At that conference he resigned unqualifiedly. In 1832 he was authorized by the conference to travel where he pleased in the United States, and was recommended to the brethren accordingly. For the present year, 1833, he is appointed conference missionary. Yet your correspondent states that "Mr. Hill and a small minority of the conference, made up we presume, of the above description of ministers, (that is, unstationed, according to the preceding paragraph,) protested against the course pursued by the North Carolina annual conference; and in their protest, gave the following as their construction of the article, to wit: that every ordained minister who shall consent to receive from the stationing power of the annual conference, any amount of official service, is thereby made an itinerant minister in a constitutional sense." Now, sir, this last paragraph, which, according to your correspondent, "Mr. Hill and others gave as their constitutional construction in their protest," is a garbled transcript of a regular record, entered on the journals of the last North Carolina annual conference, carried in the form of a resolution by an ample majority; and no part of the protest of Mr. Hill and others. Nor does it touch the matter against which they protested; which, in truth was this: the stationing committee, or rather conference, which adopted their report, first stationed unqualifiedly, and not as "ministerial aid," certain senior ministers, some of 40 years standing in certain congregations, and then placed over these ministers and their congregations as superintendents, junior preachers, not yet ordained deacons. The appointment of Mr. Hill as conference missionary, was not at all effected by this outrage against revelation, reason, and our constitution. (The junior brethren were subsequently ordained deacons.) This, sir, and this alone, was the work against which Mr. Hill and others protested. Your correspondent makes Mr. Hill an unstationed minister; the journals of the North Carolina conference make him conference missionary; he makes him and others give, in their protest, a constitutional construction, which is a garbled transcript of a conference resolution, now on the records of conference; finally, he makes them protest against that which forms no part of their protest. What, sir, becomes of truth in this "further informa-



tion?" Are these the tender mercies of a brother to a veteran in the cause of reform? After all, believing, as Mr. Hill does, that your correspondent is also a veteran brother, misled by some raw \*\*\*\*\* Carolina ally, having it is to be hoped, a better heart than head, he is pleased to assure him of his affectionate solicitudes; and he hopes these will be kindly reciprocated on his part. And should he write again, Mr. Hill hopes he will more critically examine his views in the 17th No. and shew their discrepancy to constitutional principles. A brief epitome of Mr. Hill's views shall close this lengthy communication. 1st. He is no advocate for annual conferences upon the plan of the conventional articles; because it would make our conferences too unwieldy for business, and for other purposes. 2d. It would palm upon the public, men whose talents will not sustain them in public estimation. Mr. Hill is sufficiently explicit on this subject in your 17th No. which I hope your correspondent and readers will review. He says, every minister may offer himself to conference, &c. If they give him an appointment, well; if not, he should not complain; he has the right to offer, they have the right to reject; they are not bound to receive any who cannot be efficiently employed. And he pities that minister who, having been denied an appointment by conference, would obtrude himself in the character of a lay delegate. Annual conferences have no charms for Mr. Hill, as a minister, beyond the sphere of pastoral right and business, and if all were of his sentiments, not one would be found in an annual conference, not having pastoral superintendence. Mr. Hill laments an apparent propensity in some to make our constitution a yoke of iron, rather than a perfect law of liberty. Constitutions only embrace elementary principles, and from their summary nature, necessarily leave much to the practical good sense and good feeling of an enlightened, and an united people. The extent of circuits and stations and the selection of accredited pastors, denominated itinerants, are left as they should be, with the annual conferences. And should they make improper regulations and selections, they will soon feel it to their sorrow. Mr. Hill asks no favors of any conference, and much less would he obtrude his services upon any. He will unite with all on the ground of mutual rights, and on no other. Your readers will please excuse this lengthy communication. It is highly probable Mr. Hill will offer nothing more on this subject.

W. W. H.

For the Methodist Protestant.

Mr. Editor,—A writer over the signature of "Philadelphia," in your last number, puts down seven reasons why the Unstationed Ministers of the Methodist Protestant Church ought not to have seats in the Annual Conferences. Some of them are sound, but others are doubtful.—They all, however, bear upon the undue influence the unstationed ministers would have over the destinies of the stationed ministers and preachers. But all this might easily be prevented, by giving the unstationed ministers no participation in the stationing power, directly or indirectly. And we do not see that they have any special interest in such participation, nor do we know that they are over anxious to have a hand in stationing the itinerants.

If nothing will satisfy the unstationed ministers short of a seat in the annual conference, how would the following plan answer. 1. Let

every stationed and unstationed minister in the district have a seat in the annual conference.— 2. Let no unstationed minister have any participation in the stationing of the itinerant ministers and preachers, directly or indirectly. 3. Let each circuit or station send only one delegate, and he a layman. 4. Let the annual conference vote, in all cases by order, when a majority of the lay delegates present require it. The propriety of this last named item will be obvious to every layman who duly appreciates his rights and privileges as a member of the church which is to be governed.

We have put down these thoughts for the purpose of seeing what your correspondents will say to them. We feel anxious to harmonise the body, and are prepared to concur in any measure that will really promote the interests and peace of the church, while at the same time we are as decidedly opposed to any and every measure that would retard our true interest, or disquiet our fellowship. One thing we are satisfied of, and that is, whatever changes are to be made in our constitution and discipline should be effected at the approaching term of May next, either by a convention or a general conference. It would require a convention to make the proposed alterations in the composition of the annual conferences; but even this can be accomplished under our admirable constitution without risk or danger to those parts of the system which are considered valuable. For a general convention can only make such alterations as may be prescribed by a majority of two-thirds of all the annual conferences. Specific instructions may be given on the particular parts to be amended, and every other part remain unmolested.

PETER.

For the Methodist Protestant.

#### BEWARE OF AN ARTFUL IMPOSTOR!

Mr. Editor,—I hold it to be a sacred duty which we owe to the church of Christ, to expose impostors. It is an act of weakness rather than charity to be hasty, in admitting to christian fellowship and confidence men who come from foreign countries under the garb of ministers of Jesus Christ. Though in our infancy, as a denomination, we have already committed enough blunders of this kind to put us on our guard; and the case which I am about to introduce shows that there has not been sufficient caution used in receiving strangers into our Conferences.

Sometime last fall, or early in the winter, a man calling himself John I\*\*\*\*\*, appeared in Albany, and through a singular train of circumstances, was introduced to our brethren there as a clergyman of the Protestant Episcopal Church, recently from England, where he had served some years as a curate in one of their parishes. He was cordially received, and invited to preach in their chapel, and share in their kindness and hospitality. His lady being a member of the Wesleyan Methodist Society in England, and her parents connected with that denomination, Mr. I. gave up his predilection for Episcopacy, and, to accommodate the prejudices of Mrs. I. they united with the Methodist Protestant Church in Albany.

Mr. I. was received by the quarterly conference in Albany upon the presentation of his parchment, and recommended to the New York annual conference; he was received and appointed to travel as a missionary. That Mr. I. may have some trouble to get up a new history of his life and travels, I will follow him a little in detail:

It appears from some recent information that he was sometime last summer and fall in the neighborhood of Abington, Montgomery Co. Pa. where he played the clergyman of the established church; but added to his clerical calling, that of teacher of a classical school. After living like a nabob, and getting largely in debt to sundry good natured people, he suddenly disappeared one night, and left no one behind to get breakfast for his scholars. But it seems, in this happy and hospitable land of ours; this home for the stranger and exile, a man need not change his name or profession in order to practise deception, or elicit confidence.

Mr. I. found a home in Albany, and friends among our brethren; and he told them some very handsome tales to inspire confidence.

1st. "He was nephew to the celebrated Edward Irving, pastor of the Caledonian chapel, London, and believer in the miraculous gift of tongues in modern times. This uncle gave him a letter of introduction to the Rev. Dr. Milnor, of this city, at whose house he staid for some time, and by whom he was introduced to Bishop Onderdonk, who kindly offered him a settlement of seven hundred dollars per annum.

2nd. But he had plenty of money, and Dr. Milnor aided him in putting it out at interest, on good and substantial mortgages on city property. Yet after all he repaid the Dr's. kindness, and the Bishop's good intentions, by leaving the mother church and joining the dissenters. This was very unkind.

3d. He took special good care that the friendship of our Albany brethren should not be in word only, but in deed also; and he was getting on finely, first into their hearts, and then into their purses. But sometimes a very small circumstance leads to a train of suspicions, which result in sober realities; and I was informed last evening by a minister of our church, just from Albany, that this erudite clergyman had taken another moon-light flight, to try his fortune in a location less liable to suspicion and proof. But in all soberness he is a very fine looking man; quite the gentleman in his appearance; and I doubt not would pass very well as a preacher with some folks; but I really do not think he would be ever suspected of being a Protestant Methodist.

Now, Mr. Editor, I have taken a very active part in ferreting out Mr. I's. movements, and in disturbing his nest, you will be good enough to insert this notice in your paper for the benefit of the church of Christ. Yours, &c.

IRA A. EASTER,

Superintendent of the N. Y. City Station.  
New York City, May 22, 1833.

#### RELIGIOUS.

From the Methodist Preacher.

Sermon.—Delivered at Southwark Chapel, on Sunday Evening, September 2, 1832; occasioned by the death of Adam Clarke, LL.D. FSA. MRIA. &c. &c.

BY THE REV. J. E. BEAUMONT.

"Jesus said, I am the resurrection. John, xi. 25."

"The voice said, Cry! And the prophet said, What shall I cry? The voice said, 'Proclaim!' And the prophet said, 'What shall I proclaim—what now shall I announce?' 'All flesh is grass—all flesh is grass! The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The



grass withereth, the flower fadeth: but the word of our God shall stand forever.

I heard another voice from heaven, saying, 'Write.' 'I heard a voice from heaven'—and this voice relieves us under the pressure of the burden of the other communication—'I heard a voice from heaven, saying, From henceforth blessed are the dead that die in the Lord. Even so, saith the Spirit, for they rest from their labors, and their works do follow them.' That is the last beatitude in the Bible: the fifth chapter of Matthew has many beatitudes in it, but it has not all the beatitudes. The series of beatitudes that are in the fifth of Matthew have their growth and development here; but the last beatitude that closes the Apocalypse, the revelation that was announced by a voice from heaven—that has its ripeness hereafter.

But here is, in the text, another voice—the voice of Jesus. Oh, let me hear this voice!

Forever his dear sacred name  
Shall dwell upon my tongue;  
And Jesus and salvation be  
The theme of every song.

'Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?' said he unto Martha at the grave of Lazarus. Here, in passing, let me remark, how thankful we ought to be for the Gospel according to John. It was penned after the other Gospels, and answers a particular purpose. It seldom narrates the facts of evangelical history which had already been substantiated in the mouth of two or three previous witnesses, but it possesses incidents full of value and encouragement, which had been overlooked by the former evangelists, or which, at any rate, they had formed no place for in their records. John, you know, was the beloved and loving disciple; and while the private friendship of Jesus had made but a slight impression on minds of a sterner order, it put an indelible stamp on his softer nature, and met with a faithful historian in his hands. The other evangelists proclaimed to the four winds of heaven the public doings and sayings and sufferings of their Lord. John, the beloved—John, whose heart was made of love, records the incidents that are of a more private, but not less instructive and encouraging character.

Such is the history of our Saviour's friendship with the family of Lazarus and Mary and Martha. The information was conveyed to Christ of the sickness of Lazarus. It was thought that he would have immediately sped unto the scene of affliction; but he tarried where he was for some time before he moved to the house of mourning. Upon his arrival, Lazarus was dead and buried. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that, even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her—himself bearing witness unto the truth—'Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.'

I confess that my own feeble mind has been so stunned by the sore calamity that has come upon the church of God—by the indescribably

awful affliction that has overtaken us, as a section of that church,—that it has been all but impossible for me to attempt to fasten my attention upon any subject whatever. At the request of Mr. Toase, my superintendent, and at the request of the leader's meeting of this circuit, I had yielded so far as to say that I would attempt, on this evening, God willing, some improvement of the bewildering, withering, overwhelming visitation that has so suddenly overtaken us all. It has been but some few desultory fragments of time, except the hours at the dead of the night, that I have been able to secure to myself for anything like a consideration of this matter; and aware that those who might visit this house this evening, would visit it not to hear the sermon so much as to catch some notice of the history and the character of the much-honored, much-loved, eminently-lamented man of God, who has passed away from us, I have occupied the most of those moments that I have been able to keep for the purpose, in drawing up such a notice of him as my own knowledge and the universal testimony of mankind and the church of Christ had supplied concerning him. Therefore, what I am going to say on the text is merely introductory to that.

There are three things on which I propose to fasten your attention for a short time. I am sure that I need not say to you, that on this occasion, perhaps, more than on any preceding one in my public life, I need the sympathy and the prayers of the people whom I am addressing, God grant that 'by the sadness of the countenance the heart may be made better!'

I propose first to develop the ravages of death, as implied in the language of the text; secondly, to contemplate the resurrection of the pious dead, as promised in the text; and, thirdly, to show you the connexion between that magnificent event and the mediation of the Redeemer, the Lord Jesus Christ. 'Jesus said unto her, I am the resurrection and the life.' May God assist us in this service!

**First: THE RAVAGES OF DEATH.** These have of late been most afflictively exhibited before us; but at present I propose to confine my attention to the death of ministers. Lazarus was a minister—a minister to the Lord Jesus Christ; not a preacher, indeed—not an evangelist; but he was an eminent friend of the Redeemer, and therefore no unfit type of the man of God whose death we mourn.

Ministers must die; we must change the pulpit for the grave—we must put off this tabernacle, as our Lord and Master hath shown us—we must put away the sacerdotal garment for the shroud: our voices that fall upon your ears must be choked and suffocated in death: the sanctuary, the pulpit, the place that now knows us, must know us no more.—Ministers have their afflictions. He that entereth on the work of the ministry, entereth into tribulation. Jesus said unto Peter—'Feed my sheep'—'feed my lambs.' Then said he unto him, 'When thou wast young, thou girdest thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.'

The death of ministers is exceedingly monitory and instructive. It may be a chastisement upon themselves or upon the church. They may have been unfaithful in some matter—they may have grieved the Lord as Moses did; and the Lord may say to them, as he said to Moses,

that he must die: or as Aaron grieved the Lord; and Aaron died on the top of the mount; and Moses took the robes of Aaron and put them on his son.

The death of ministers may be a chastisement upon the church: either the church has made too much of them, or too little of them. It is not usual for the former to be the case—it is more usual for the latter. The church of Christ, I verily believe, is not guilty in the latter matter, as to the venerable man that is gone. The people of God for fifty years had invariably, transcendantly, unequivocally, universally honored and revered him: and no vicissitude that has occurred within half a century, has lowered him in the estimation of the members of Christ. His sun is gone down: you are told that he was seventy-two years of age; and although three score years and ten, his sun has gone down while it was yet day; for his natural strength was not much diminished; his eye had much of its original fire; there was much energy locked up in the sinews of his arms; there was a mass of muscular vigor in his trunk; there was astonishing power about him, physical and mental, to the last morning of his earthly existence: and therefore, in some sort he was not worn out. Oh, no! and this makes his death so much the more affecting. But still we learn from this history, that the death of ministers, and even ministers in the very efflorescence of their vigor—in the height of their usefulness—on the very summit of their influence, is for the glory of God. Stephen died in the very height of his usefulness: the attention of the church of Christ was drawn much to Stephen; he was developing amazing powers for the furtherance of the cause of God; but suddenly he was cut off. John the Baptist died in the midst of his years—in the very centre, as it seemed, of his energies. Ah! what has not death done! What mighty energies has it not stifled! What bright intellects has it not, apparently to us, quenched! Oh, the mighty dead! But it is all for the glory of God—it is all for the glory of Christ. So when Jesus was told that Lazarus was dead, and found all weeping and lamentation on that account, he told them that it was 'for the glory of God.' Ministers die; but Christ liveth: he liveth and reigneth forever; his immortality secureth the welfare of the church; his ascension to the right hand of the Majesty on high, is a pledge that his church shall flourish till the end of time. 'I am the resurrection.'

**Secondly:** Let me notice THE DELIGHTFUL DOCTRINE OF THE TEXT, CONCERNING THE RESURRECTION OF THE PIOUS DEAD.—The resurrection of the dead is a doctrine of revelation. The heathen had some notion of the immortality of the soul: the light of nature, the teachings of philosophy, analogy, and many things, seemed to hold out to them some faint notice touching the immortality of the soul: but as to the resurrection of the body, that was never so much as dreamed of by any of the sages of antiquity. The bible teaches the resurrection of the dead, and not merely in certain passages, on the surface of which the doctrine lies before us; because if you could expunge and separate those particular passages—which in so many words contain the promise and the pledge of the resurrection of the body—from the Divine record, still there would remain enough behind to substantiate the doctrine; for every essential doctrine of Scripture is not merely taught in some obvious passages, but it runs as clearly through the whole substance of revelation—it is



mixed up with the whole mass. There are many passages, indeed, that teach the doctrine most fully and strikingly. Thus, for instance, in the lesson which forms part of the service of the burial of the dead—'Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they are Christ's at his coming. Then cometh the end—that is, the consummation—when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' This passage is dark with excess of brightness: it reveals, however, clearly the resurrection of the dead.

But all must die now. There have been exceptions made, indeed: there was the exception of Enoch, in the antediluvian world, and the exception of Elijah in the postdiluvian world; one from each world, to afford a pledge of the resurrection of the antediluvian and the postdiluvian worlds. A human body went from the antediluvian world to heaven, and a human body went from the postdiluvian world to heaven, without the passage of death, without the degradation of the grave, to announce to us—and their translation is worth a thousand arguments, both as to the immortality of the soul and the resurrection of the body—they died not at all to tell us that those that lived and died in both worlds shall live again. 'I am the resurrection.' Now we have no reason to expect that any exception will be made again until the end of the world; for one generation after another must pass away by death, until the last generation. The last generation shall not die. Oh, how beautifully has the Apostle unfolded this to us! 'If,' says he, 'we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' A change shall pass on those who shall be found alive at the second coming of Christ, analogous to that that shall pass on those that have died in the processes of the resurrection. How shall the bodies of those that shall be alive be changed into immortal, seeing they die not, seeing they rise not? How was the water at the marriage of Cana in Galilee turned into wine? The ordinary process of making wine is this—the rain descends from the clouds, falls upon the earth, meanders upon the soil, enters into the root of the vine, climbs up through the blood-vessels of the tree, circulates by the sap through the whole substance of the tree: a thousand atmospherical changes occur,

and ultimately there is the juice of the grape expressed from the fruit by the hand of man. That is the ordinary way. But see Jesus at the marriage in Cana of Galilee. They told him that they wanted wine; and must they wait for wine to be prepared in the usual way? Oh, no! in a moment—*instantly*—was the water changed and became wine. Just so shall it be at the last day. How shall it be with those who shall be found alive when the Saviour descends in the clouds of the air? They shall not undergo the long processes of the transmutation that the dead in Christ undergo. In a moment—in the twinkling of an eye, the pulse of immortality shall beat and throb through the whole of their frames, and all the faculties of their primitive nature and their physical condition shall pass away in an instant: and there they are, immortal as those that have been raised from the dead.

We might be led to expect the resurrection of the body, *from the fact of the incarnation of our Lord and Saviour Jesus Christ.* He became a partaker of our flesh: that same body that he had in Bethlehem—that he had in Gethsemane—that he had on Mount Calvary—that he had in the tomb of Joseph of Arimathea—that he had on Mount Olivet,—that same body is now in the heaven of heavens, upon the pinnacle of the universe, crowned with light and glory and blessedness. What! and shall Jesus Christ have taken hold of human nature—shall a body have been prepared for him—shall he have taken part and parcel of our common humanity—shall he have identified that with his own primitive and unoriginated nature, as the Son of God, the second person in the adorable trinity—and shall that human nature remain part of the person of the Son of God through all the coming revolutions of eternity—and shall all the redeemed be gazing on human nature in the person of their Redeemer,—and shall they be without their own body? The fact of the incarnation of Christ, therefore—the fact of his having assumed our nature and taken that nature with him—having assumed a body and taken that with him into the heaven of heavens,—is a pledge that the bodies of his people shall be there also.

So again, *the fact that the body of the believer is the temple of the Holy Ghost,* is another pledge of the resurrection of the body. What! shall the Holy Ghost make the very body of the believer his temple—shall the Holy Ghost, in some mysterious manner, ally himself with our very corporeal part, in order that that corporeal part may be purified—in order that all its energies and members may be sanctified to God—and shall that body lie forever in the ruins of the grave? Will not the holy Ghost come down again, some day or other, to claim his temple—to claim that which it enshrined itself in while man was upon the earth? Why, the very fact that the Holy Ghost makes the body of man his temple, is itself a pledge that the body of the believer shall be raised at the last day.

'Why, then, should it be thought a thing incredible, that God should raise the dead?' It was not thought 'a thing incredible,' by Abraham. He, when on Mount Moriah, having Isaac his son with him, built an altar—laid the wood in order upon the altar, placed Isaac on the wood, and bound him on it; he had a knife in his hand, and there was the fire. Abraham went up the mountain to sacrifice—to take away the life of his son; and not only to take away his life, but he went on the top of the mountain to burn the dead body after he had taken away his life. Abraham went up to stand

by the altar while it was burning the bones, flesh, and sinews of his son Isaac; and he was to stand by the altar while all the winds of heaven swept over the summit of the mountain, and carried the ashes of Isaac east, west, north, and south, and scattered them all over the four hemispheres of the globe. But he had faith enough to enable him to believe, that though that was the case—though the body of Isaac was burned to ashes, and though those ashes were diffused throughout every region of the habitable and uninhabitable parts of the globe,—he, by his faith, saw atom coming to atom, particle to particle, one part joining another; he stood by the altar in faith and hope, and, in fact, saw the conjunction of all the fragments of Isaac—the reunion, the reconnexion of all the parts that had been severed by the processes of combustion; and, in fact, he saw the atoms come floating together at the command of God, and stood by the altar and saw the whole body of Isaac complete above the altar, and saw life entering into it, and saw Isaac rising above the altar and going into the arms of his father, and walking down the hill of Calvary to worship, as Abraham had said, with the servants that were left at the foot of it. Abraham believed all that; and if he believed that, "why should it be thought a thing incredible that God should raise the dead?"

It would be interesting if I were here to follow out the view that is given us in Scripture of the body of the believer; but our time and my strength compel me—that is, the want of both compels me to pass over this altogether. I can merely glance at the promise; and now I pass on to notice,

*Thirdly, THE CONNEXION BETWEEN THIS MAGNIFICENT EVENT AND THE MEDIATION OF THE REDEEMER.*—'Jesus said, I am the resurrection.'

I remark here, first, *that the resurrection of the believer has been purchased by the merits of Christ—that it has been procured by the mediation of Christ.* I know that it is very common for us to say, that death is natural: we say, that to die is natural. That is plausible, but not true: it is not natural to die. Our philosophers tell us, that the death of the body was part of the original plan of God at the formation of the body of man—that it was a part of the original scheme which God entertained when he formed man; and therefore they say, that death is natural. *Death was not a part of God's original plan—death was not a part of the scheme—death did not enter into the arrangement.* When God made man he made him immortal—he made his body immortal; and, in fact, it seems that man had, in the garden of Eden, the means of effecting the immortality of his body: there was 'the tree of life' that was in the midst of the garden. Death has been brought in by sin; death is the penalty of the transgression of the law of God; death is the curse which has been engendered by sin. When man took of the fruit of the forbidden tree, its 'mortal taste brought death into our world;' and were it not for the mediation of the Lord Jesus Christ, there would be no resurrection to life. What does that passage say that we quoted just now? 'As in Adam all die, so in Christ shall all be made alive.' The doctrine teaches us that all men die—that they undergo the death of the body as the consequence of Adam's transgression.

I know that this is one of the deep things of God, which we can but very imperfectly develop; but the doctrine of Scripture is exceedingly clear, that the universal death of mankind



is the consequence of the one transgression of Adam, his progenitor. So we are especially taught by the Apostle in the epistle to the Romans. He says, that 'as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law.' Then he goes on to argue—'Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.' Its influence, therefore, extends over infants and idiots; neither infants nor idiots ever sinned after the similitude of Adam's transgression; there was no voluntary moral trespass on the part of infants or idiots; and yet both die, though neither the one nor the other ever sinned 'after the similitude of Adam's transgression.' The argument of the Apostle is this: that there is no death when there is no transgression—that there is no transgression when there is no law—that there is no law that touches infants and idiots—and that as infants and idiots die a physical death, they die for the infraction of the law perpetrated by Adam, their first father. That is the clear doctrine of Scripture. But another doctrine as clear, is—that as in Adam all die, in Christ we are made alive again; and that what we lost by the first Adam we recover by the second.

I remark, secondly, that *Jesus Christ has given us a pledge of the resurrection of believers, in the fact of his own resurrection*: He has given us the proof and example of it in his own history. So that passage which we read before in the Corinthians, evidently teaches us: 'Christ the first fruits; afterward they that are Christ's at his coming'—'they that are Christ's'—that is, believers.

Here I am aware there are two things which ought to be embodied. The one is to show the fact of our Saviour's resurrection; and the other is, to show how that fact is a proof of the resurrection of his people from the dead. I must be exceedingly brief on each of these.

*The proofs of our Saviour's resurrection.* These are threefold: they are negative, positive, and cumulative.

*Negative.* All will allow that Jesus died; infidels allow that: all will allow that Jesus was buried; infidels allow that: all will allow that his corpse was not in the grave the third day after its crucifixion. The question then comes, where was it? If it had risen out of the grave, it must have been somewhere. Let the high priest produce the body: let the scribes and pharisees produce the body. If they assert that the body of Christ has not risen from the grave, I demand the body of them; let them produce it, and then we will know that it has not risen from the grave. But as it was not in the grave, though it had been there, and as none could find the corpse any where, none could produce it. The negative evidence is as clear as anything can be, that the body of Christ must have risen out of the grave.

*The positive evidence* is, that he was actually seen alive after his death and burial—that he was seen alive by those that had been most intimate with him before his crucifixion. Observe what they say: they don't tell us some speculation—they don't give us something problematical; they tell us that they saw him—that they touched him—that they handled him—that they thrust their hands into his side, and into the print of the nails, that some doubted and afterwards believed; and all of these were determin-

ed to maintain the fact of having seen him alive, at all hazards and at all perils.

There are only three ways of accounting for the conduct of these men: one is, that they were impostors: another is, that they were deluded, though not impostors: you know the other—that they were honest men, and told the truth.

The first hypothesis is, that they were impostors. That, however, is now given up: infidels cannot come to that now at all; they allow that the thing has not a leg to stand upon: it has gone down completely, that the apostles were impostors—every thing about their history shows they were not impostors.

[To be Continued.]

#### MARRIED,

On Tuesday morning, the 29th ult. in the City of Baltimore, by the Rev. N. Wilson, the Rev. HIRAM R. HARROLD, of the Pennsylvania Conference, M. P. Church, to Miss MARGARET F. McHAM, of Baltimore.



#### BALTIMORE:

FRIDAY, JUNE 7, 1833.

#### SALEM CHURCH.

This new Methodist Protestant Church near Brookville, Montgomery County, Md. was opened and dedicated to the service of Almighty God on Sabbath, the 26th of May.

The dedication sermon was preached by Rev. Dr. W. Wallace, at 11 o'clock, A. M. The Rev. Dr. John S. Reese, President of the Maryland Conference, preached in the afternoon—after which the ordination of one minister to Elders' orders, and one preacher to Deacons' orders, took place. There were two sermons delivered on Monday, and the Lord's Supper administered.

We learn that this neat and comfortable church will accommodate between 3 and 4 hundred persons—also, that much praise is due to the Rev. Thomas McCormick, an unstationed Minister, for his untiring efforts in forwarding and completing this new house.

The congregations were large to overflowing, and it is hoped that the labours were acceptable to God, and profitable to the people.

#### THE METHODIST PREACHER.

This is the title of a quarterly, devoted exclusively to the publication of some of the most popular and edifying sermons, delivered by living Methodist Episcopal and Wesleyan Methodist Preachers.

It is published in Boston, by C. D. Strong—each number contains an engraved likeness of a Preacher, and contains about 48 pages, medium 8vo.

The selections appear to be very judicious, and the work presents an aspect of neatness. The price per annum is \$1 if paid in advance, or \$1.50 at the end of the year. Subscriptions received, and the work forwarded, by J. J. Harrod, Baltimore.

We are indebted to this work for the sermon of the Rev. J. E. Beaumont, on the death of Dr. Adam Clarke, which is commenced in this number.

The readers will readily recollect the author, by a sketch we gave of the British Conference doings in reference to the Doctor, and in which Mr. Beaumont stands out most prominently as the Doctor's fearless advocate. The sermon will speak for itself, and will be read by thousands in this country, as well as in Europe; and will be treasured up in the memory of many.

#### TO OUR CORRESPONDENTS.

"A private Member" on the necessity of more and well defined Executive power, will appear in our next.

"A Friend" is received. We are fully persuaded of the writer's good intentions, yet we doubt the propriety of publishing the article.

We would thank one or two of our correspondents when they quote Latin and Greek, to do so correctly.—Our time will not permit us to consult Lexicons, &c. In several instances we have been obliged to leave out such quotations on account of their inaccuracies. This hint we hope will be sufficient. None but Latin and Greek scholars should attempt to write Latin and Greek for publication.

The Book Agent respectfully solicits the collection and transmission of the proceeds of sales of books. He hopes the brethren to whose order he has forwarded books, to make sales and collections with all possible diligence and punctuality. Many are entitled to, and have his sincere thanks.

Our terms require three dollars for the current volume, from all who shall not have paid \$2.50 before the first day of July next. Remittances for Books and paper, per mail, to be sent at the risk of the Publisher and Book Agent.

#### BUSINESS DEPARTMENT.

##### Remittances on account of Third Volume.

Hugh Wheary. By James Sangston, for himself, Richard Chambers, and Thomas Stanton. William Morgan, John Blassingame, Zebulon Lewis, N. C. Dare, Elijah Eliason, J. Graham, J. L. Dissellens, George Cassell. By J. M. Meek, for Joseph Rosser. By James Meek, for Thomas M. Smith, and James Powell. By B. Dulaney, for W. R. Ross, J. Jenkins, and B. Dulaney. For First Volume.—By B. Dulaney, for W. R. Ross.

##### Receipts for Books—gratefully recorded.

J. D. Hines and R. B. Collins,	\$30.00
P. M. Pearson,	5.00
J. L. Sands,	20.00
N. Gage, per Alexander Thompson,	8.00
Olcott White,	10.00
S. Remington	80.00
J. M. Meek,	13.00
James Meek,	15.00

##### Letters Received.

Eden Foster, A. B. Rushton, William Morgan, Harvey Miles, James D. Hines, Joseph Walker, Thomas T. Ash, R. B. Thomson, P. M. Pearson, Ira A. Easter, 3; Charles W. Jacobs, J. H. Cowden, W. Patterson, John L. Sands, (you can transfer the Books to Rev. Mr. Clarke, and send me an account of the same,) Alexander Thomson, Phineas Price, W. Gonne, W. R. Hazlett, S. Remington, C. Springer, Olcott White, Miles Nash, 2, (the papers have been regularly forwarded to "Murfreesboro" and the subscription credited,) James Meek, J. M. Meek, Jonathan Crane, N. Snethen, Isaac Fister, B. Dulaney.

##### Books forwarded to the following persons, viz:

Phineas Price, Kensington, near Philadelphia, Pa. one package. Augustus Webster, Reisterstown, Md. one package. Ira A. Easter, New York, one box. S. Remington, Pittsburg, Pa. two boxes. James Meek, care of William Johnson, Selma, care of Franklin Robinson, Mobile, Alabama, care of S. Wood & Son, New York, per brig Pavilion, Case, master, one box.

PRINTED BY WILLIAM WOODY,

No. 6, S. Calvert-st. Baltimore.